15: U.S. Navy --22 [2]
116, 181, 668, 177.66
636.66

(no date) 1944

Formosans
Japanese

"Formosans who have received the advantages of a Japanese education naturally expect opportunities in return. If such cannot be found in Taiwan, nor in China or Japan, discontent may increase. The Formosan temperament is not aggressive, but 'Old Formosa Hands' remark that this temperament often finds devious ways of achieving desired ends in spite of official control.

The Formosans lack leadership, for the Japanese have destroyed out-spoken opposition or have driven it underground and abroad. Only through pressure of Japanese occupation did there begin to develop a sense of the interests of the Formosan people as a whole, and the formulation of a political program embracing the welfare of the island vis-a-vis Japanese policy."

15: U.S. Navy --22 [7]
116, 181, 266, 578, 177.66
636.66

(no date) 1944

Formosans
Japanese

"Through the past twenty years observers have commented on the passivity, and the subserviency of the Formosan-Chinese to Japanese rule. However sullen or resentful the general populace may be, they have been without effective means of resistance. This is not to be attributed to meekness or lack of spirit, but rather to the extremes of force and cruelty with which the Japanese established initial order and imposed their elaborate system of controls, reaching into every household on the island and placing upon the members collective responsibility for the acts of individuals. Even the most generous allowances cannot conceal the fact that before the Japanese came the Formosan-Chinese population as a whole was capable of extremes of ferocity in mob action among themselves, not stopping short of ritual cannibalism (the eating of the hearts and livers of victims to acquire strength and spirit), nor of the cold-blooded sale of the flesh of captured aborigines on the open market both on the island and across the channel along the coast of Fukien. In the years before 1941, educated Formosans commented frequently (and of course privately) upon the probable extremes of mob action likely to be directed against the Japanese if ever an opportunity should be presented. That the Japanese are aware of this was amply demonstrated on February 18, 1938, when the attack of a single bomber from China caused the authorities to barricade public buildings and to set up machine guns throughout the capital city before they sounded the air raid alarm. The guns were directed at the Formosan-Chinese population."

15: U.S. Navy --22 [8] (no date) 1944 Formosans
116, 181, 175, 362, 563

"The Hakka Chinese people. The ancestors of the Hakka people came to the island from the hinterland of Fukien and Kwangtung provinces. They remain distinct from other Formosans in dialect, dress and some ways of village life. They were an audacious and bellicose people when they arrived, and in the southern part of the island particularly they had to push through earlier Chinese settlements along the coast to the marginal land beyond, between the settled Chinese and the aborigines who were gradually and forcefully being dispossessed. As a consequence, even today the Hakka settlements are among the foothills rather than on the plains. This sequence of immigration has caused the Hakka to intermarry more freely with the aborigines."

15: U.S. Navy--29 [7] (no date) 1944 Formosans
116, 181, 178, 584, 562

"The general atmosphere of life on Taiwan has been always somewhat less conservative than on the Chinese mainland. Indeed, there are many evidences of the pioneer spirit at work. A girl still has very little to say concerning the choice of a husband, and the parents or eldest relatives on both sides actually carry out the negotiations leading to marriage. Still there is much less of the prenuptial seclusion of women in Taiwan. Marriages are frequently arranged after a young couple has had an opportunity to see one another in public (but not alone)."

596 There was strength in remaining a large family. Farming needed the co-operation of all adult members. A family engaged in commerce often feared the loss of prestige and economic strength if the family were divided.

Thus, the family played a decidedly important role in the whole web of human contacts.

596 Group living necessitated a pattern of obligations, sentiments, and expectations.
181 The custom of passing on a business from father to son, the reluctance of rural people to leave their ancestral land for the cities, and the mutual profit shared by family members -- young or old -- who worked together to earn the family's livelihood all reflect the influence of family relationships upon individual lives. Many cultural characteristics of the Formosans -- their great dignity and politeness, their unwillingness to express disagreement, their tendency to keep their own counsel, and the way in which they maintain an attitude of non-interference toward the lives and the problems of others -- had their origin in the close-knit family groups and the conditions in which of necessity they lived. Considerate behavior and the ability to compromise have been necessary to maintain friendly relationships within the family.

C. General Characteristics

181 Formosans are considered to be industrious and resourceful. Perseverance, tenacity, and endurance are characteristics of the majority. The rural people show a strong feeling of solidarity and affection to members of their community and have a strong attachment to the soil as representative of their homeland and their way of life. Family loyalty and filial love are considered the greatest of virtues. Deep love for the family circle is further accentuated by the frontier environment of Formosa. In the cities, people tend to become more independent and self-reliant. Because it is not the custom to pool resources for joint enterprises outside the immediate family, only small businesses can be established. If the head of a small urban household suffers a long illness or extended unemployment, the family falls into dire need. Most families so afflicted must return to rural areas and live with kinsmen until they have acquired enough capital to go back to the city and try again.

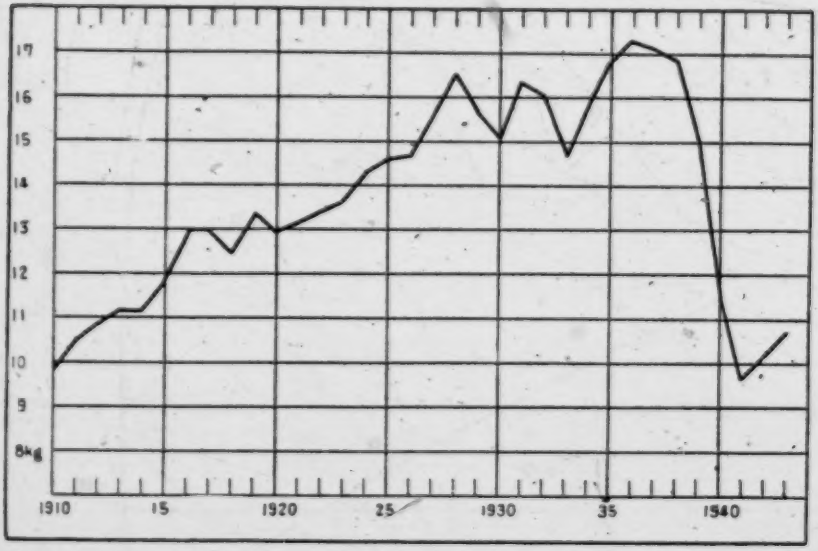
D. Recreations and Sports

241 461 Formosa's subtropical climate makes farming possible in all seasons; most farmers

48: Chen E-4 (no date) 1955 AD1 Formosa AD1

The increase in the consumption of pork is given in Figure 9. Beef and mutton are not included in this figure. Increase in the amount of meat consumption is a sign of the improvement of the standard of living. The per capita per annum consumption of meat in France was 20 kilograms in 1840, it increased to 35 kilograms by 1892, and to 40 kilograms by 1939[13]. The consumption of pork in Taiwan was 7.3 kilograms in 1910, it reached a peak of 17.3 kilograms in 1936, and after that decreased as the importation of beans and bean cakes as animal feed became increasingly difficult with the development of the war. For comparision, the per capita per annum consumption of meat in other parts of the world in 1939 was as follows. New Zealand was the highest: 110 kilograms; Australia: 95 kilograms; U. S. A., Canada, and Britain: more than 60 kilograms; Switzerland and France: more than 40 kilograms; Italy: 20 kilograms[14]. The consumption of pork alone in Taiwan was 15 kilograms in 1939.

Fig. 9: Per Capita Per Annum Consumption of Pork, Taiwan, 1910-1943



Unit: Kilogram
Source: Animal Resources of Taiwan, pp. 63-64

16. *Change in the Attitude of the People*

People living under many kinds of changes gradually change their attitudes, or the ways of feeling, thinking and behaving. During the early years of Japanese rule, the large part of the Taiwanese were conservative farmers, who persisted in their traditional way of life. They had to face the merciless coercion of Japanese police on

Note 13: Peyret, H.: La Lutte pour less Dernées Vitaless, 1946, Paris, qu. from Japanese tr. pp. 76-77.
Note 14: op. cit., p. 27. cf. 27: Table 144.

48: Chen E-4 (no date) 1955 AD1 Formosa AD1

matters of sanitation, and at times on matters of agriculture. With the passage of time, experience lead them to compare their traditional way of life with that imposed by the colonial government. Some of these ways were found to be not too bad, some even adoptable. This kind of change in attitude through hard experience was fairly significant. By this, people realized for the first time that there were another ways of life besides their traditional one, and that some elements were worthy of adoption. Once the people began to adopt the new way of life, change began to speed up. From the following instances we can see that change in the attitude of people became conspicuous after the 1920's. We have discussed the influence of war and peace, the prevalence of epidemics, and the development of transportation on the attitude of the people (§ 7, 8, 12). Here the change of attitude concerning medical treatment and agriculture will be discussed.

Since treatment of illness touches the innermost part of life, it is only natural that conservative people do not dare to allow an unfamiliar doctor with strange ways of treatment to approach them. For Taiwanese, who had been accustomed to the traditional Chinese medicine and folk medicine, doctors of western medicine, particularly with their injections and operations, were dreaded. During the early years of the Japanese rule there was a prevalence of cholera. Colonial officers compelled the people to take the preventive injection. Great consternation arose among the people, and many of them, particularly young girls, escaped and hid, in order not to have the dreaded injection. In the old city of Tainan a young girl of a wealthy family was escaping in a palanquin, but unfortunately she was caught by a Japanese police on the way, and forced to take the injection. Perhaps because the shock was too great, she died in a short time. Another young girl who took the injection killed herself after she went home, because it was a dreadful shame for a young girl of high standing to expose a part of her body to the public gaze. When a person died, his family had to have a medical certificate in order to get permission for burial. In 1906 90% of the medical certificates were issued by doctors of Chinese medicine, and certificates issued by doctors of western medicine constituted only 10% of the total. The proportion of the latter increased gradually, attained to 45% by 1917 (11:1917, p. 29). By 1920, the number of doctors of western medicine already exceeded those of Chinese medicine, and by 1935, 90% of medical certificates for the dead were issued by doctors of western medicine. Thirty years after 1906, doctors of Chinese medicine and doctors of western medicine had changed positions completely. By 1935, people did not object to injections and operations any more. On the contrary, they even believed blindly in injections, and asked for an injection when they saw a doctor. This was a remarkable change in attitude.

Farmers are tenaciously conservative in their work. In Taiwan, farmers originally used only compost and night-soil, and did not use any commercial fertilizer. When a sugar corporation started to promote the cultivation of sugar cane, they bought commercial fertilizer from Japan, and distributed it free of charge to farmers. Once a